No. 11 {Whole No 167} Price, 10 Cents. Per Annum, $3.00. Vol. VII.

SATURDAY, DEC. 2, 1871.

Subject: The Unity of Man.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:
J. B. FORD & CO., No. 27 PARK PLACE,
1871.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

NOTICE.

PLYMOUTH PULPIT is the *only regular publication of* MR. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, $3.00, giving two volumes of about 450 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for $12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for $5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents*.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First*, *Second*, and *Third* series are now issued; each making one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Price, $2.50 per vol. *Sent post-paid by mail on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. XXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

CONTENTS OF VOL. III.

I. Watchfulness. II. Paul and Demetrius. III. Consolations of the Suffering of Christ. IV. Treasure that Cannot be Stolen. V. Bearing, but not Overborne. VI. The Holy Spirit. VII. Ideal Standard of Duty. VIII. Faults. IX. The Comforting God. X. The Name Above Every Name. XI. National Unity. XII. Social Obstacles to Religion. XIII. Christ, the Deliverer. XIV. The God of Pity. XV. Sin Against the Holy Ghost. XVI. Inheritance of the Meek. XVII. Memorials of Divine Mercy. XVIII. The Victorious Power of Faith. XIX. The Peace of God. XX. Coming to One's Self. XXI. Fragments of Instruction. XXII. The Substance of Christianity. XXIII. Spiritu Blindness. XXIV. Perfect Peace. XXV. Preparation for Death. XXVI. Fidelity to Conviction.

ANY BACK NUMBERS CAN BE HAD.

THE CHRISTIAN UNION ($3.00) together with Marshall's Washington—and PLYMOUTH PULPIT will be sent to ONE ADDRESS for $5.00).

Entered according to Act of Congress, in the year 1870, by J. B. FORD & Co., in the Office of the Librarian at Washington

THE UNITY OF MAN.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us."—Acts XVII. 26, 27.

This was a great condescension on the part of a Jew. The Jews had been taught not only that they were God's peculiar people, but that they should become the reigning people of the globe. They had come to think that they were better made up than any other nation. Every nation thought that of itself ; but they had been taught that all nations should come bowing down to them. There was, they supposed, to be a kingdom which should spread throughout the whole earth ; but they supposed it was to be a kingdom in which Jerusalem should be the capital, and the Jews the governors. And all the race of mankind were to be subject to them, and gradually absorbed into their nationality and their faith.

In other words, the Jews thought about the kingdom of God throughout all the world, very much as each denomination of Christians does to-day. They think that the time is coming when Christ's kingdom is to spread throughout all the earth ; but the way in which they think it is to be spread, is, that one sect shall open its mouth and swallow up all the other sects. This is the way in which they think unity is to come. We have not traveled far, therefore, from the prejudiced condition of the Jews.

When Paul stood before an Athenian audience and said, " God has made of one blood all nations of the earth," he was substantially saying to them, " You are as well made, as well born, as we are." He had risen a great way beyond the Jewish prejudices. He had entered far into that condition which has come to be more general since—the spirit of universal consciousness. He had, in part, though not perhaps definitely, entered into a knowledge of the work

Sunday Morning, Nov. 19, 1871. Lesson : Acts XVII. Hymns (Plymouth Collection) : Nos. 212, 463, 622.

of God in all nations, and under all forms of faith. It was substantially a declaration of brotherhood.

The statement is, that there is a substantial unity of the races of the world. It would be so understood by the term "one blood," by those to whom he was speaking.

Every nation in antiquity had a mythical origin different from every other. Each nation had its own line by which it traced itself back to some definite origin which made it different from other nations. It was a declaration, therefore, which conflicted in another way with the Greek notion as much as it transcended the Jewish notion of the unity of the human family.

The apostle had not entered upon the psychological questions involved in this subject. He could not have done it. They were not born. The world was not prepared to receive nor to discuss them. He declared the substantial unity of the race for all moral purposes.

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed."

Another reading would make it, *God hath caused all nations, being of one blood, to dwell upon the face of all the earth, and hath appointed their places and their times; that they should seek the Lord if happily they might feel after him, and find him, though he be not far from every one of us.*

For purposes, then, of sympathy, and of helpfulness, and of partnership in the fruits and blessing with which men are most favored, they are substantially a unit. The human race is enough one to create a partnership in all those elements which are of the most value to civilization and religion. There has been so much light and so much darkness thrown by recent research on the history of man on earth, and the question of the relationships of the different races has been debated under such fiery interests and passions, that men need to have marked out for them with more definiteness what are facts and what are fancies. And in this matter it is a part of the duty of the minister to instruct his people. It is his business to be cognizant of all things which are going on in the world about him; to take notice how science and literature, and advancement in any direction, are affecting the moral sense of the community. The speculations which relate to the origin of men in this world, and the deductions which are drawn from these speculations, are producing an effect, and a twofold one; and in both cases it is mischievous.

On the one hand, it is unsettling to the faith of many persons in religious truth. It is teaching them that the word of God is not reliable. It is teaching them to reject the theologies which are framed upon it. It is ungirding their loins, and sending them out

without any distinctive faith—certainly without any historic faith, if any at all.

And again, there is a class of persons, who, seeing such mischiefs, refuse to read; who refuse to believe anything; who steadily shut their eyes and close their ears; who study their Bibles more diligently, and say that they will have none of science. And they err in the opposite direction as really, though perhaps not so fatally, as those whom we have just described, who, carelessly, without proper equipment for investigation, embrace fancies without theories, and theories for approved facts.

As to the antiquity of the race, although there has been much of surmise, and something of extravagance, it certainly may be said, I think, that the old chronologies were deficient and incorrect; and that in so far as the beginnings of the human race are concerned, they must be abandoned. The world is older, and the race of man began its career further back than the six thousand years which we have been accustomed to give to chronological science. We are to remember that chronology is a human invention. There is no authoritative statement on the subject in sacred Scripture. That does not undertake to tell how many years the world has been in existence. It does not meddle with the question. It does not undertake to assign periods of duration to the different nations or developments of the human race. That is all purely human work. And to set this aside, and reconstruct a theory of chronology, leaves the Scriptures untouched. We do not touch any statement of the Holy Writ in removing the date of man's first existence thousands of years back.

A variety of studies have converged upon the method of God in creation. It is generally agreed in those circles where the means of knowledge are best, in regard to the purely material world, that all present organizations have probably developed from preceding and lower forms; as those developed from anterior ones; and so on, back to the lowest germs. This is a prevalent doctrine in regard to the vegetable kingdom. It is also a prevalent tendency of belief in regard to the animal kingdom below man. In other words, it is believed that the divine method of creation was not peremptory, absolute and instantaneous; but that the method of creation was that of growth through a long series of gradually evolving developments. It is not disputed that it is a divine creative act that sustains it. But it is still a question whether the divine power acted instantaneously to create perfect orders of vegetable life and of animal life, or whether it began its creative force at the germ form, and then developed gradually in an unfolding and upward scale. The

assertion of the divine operation remains the same in either case. It is simply a question of the *method* in which creation was unfolded.

In regard to man, there are three views. First, the race are supposed to have descended from one pair in the Garden of Eden. It has been believed that they were perfect at their creation; that by moral delinquency they fell into degeneration; and that, in consequence, all the race, proceeding from them, have inherited their degeneration, and fallen into various degrees of barbarity and savageism. And the whole work of religion is supposed to be the work of recuperation from this evil.

A second view is, that the history in Genesis, of the creation of men, relates to only one line of the human race; and that there were besides that several distinct origins, each one setting in motion, as it were, a line of distinct sequences. There are indications in the Bible itself, it has been held, of the existence of other peoples on the earth. It is said that Cain, going forth, deplored the danger which threatened him; but if it is true that Adam and Eve and their sons were the only human creatures then on the earth, what had he to fear? It is claimed that the fact that he recognized his peril, and feared that in wandering forth he would be slain, indicates that there were existing populations at that time.

A third view regards man as but an extension of the animal kingdom; or, it asserts that by the gradual process of unfolding, men came into being, in strict analogy with all the other unfoldings which are going on in the animal or vegetable world. This view gives great offense to the common people, on moral grounds. It gives great offense to them, also, on scientific grounds, it being declared to be a hypothesis, in its nature unprovable—a mere imagination—a reasoning which, like the progress of a kangaroo, proceeds by mighty jumps. Unbridged intervals there are, in the proof, it is said, which are fatal to scientific certainty. It is declared that the whole of it is rather an instance of the fantasy of science, or of the imaginative powers of scientific men, than of a calm, cool, collected view, and the deductions which are to be drawn from it.

Now, these speculations have had no inconsiderable effect on the public mind, and they bid fair to have more. In so far as they set aside the received account of the creation, they seem to overthrow the authority of the sacred Scriptures. Many inconsiderate and hasty persons have fallen from their faith in consequence. They have adopted these speculations, and the reasoning and dogmatism of certain schools in science, and thrown away the Word of God—the historic record of the growth of the races. It is not to be de-

nied that there are multitudes of men at the present time who are standing in doubt or in positive unbelief on this ground. And for these reasons it is that they have been infected by the skepticism of science.

These speculations have also tended powerfully to enhance those influences which lead the strong to despise the weak. Nations have tended to domineer over nations on the ground that there was no natural relationship, and no common obligation. Races have claimed superiority over races. And it has been said that there was no sin in slavery; that slaves were not human beings in the same sense that the Caucasian races were; that the order of creation was that each thing should stand in its place, and that God, having unfolded them by unfolding different peoples, and having brought them up to different planes, each should stand in its plane; and that the plane of the African, the Ethiopian, was that of service, and submission to a superior race.

A new philosophy of rights, therefore, has come into vogue. It is taught that the only rights which men generically have, are those which they can assert and defend; that there is no charter of rights which belong to all alike—to the strong and the weak, the good and the bad, the civilized and the uncivilized; that right is only a question which marks certain degrees of progress and power, and not anything which is antecedent and moral. And generally there is a feeling of doubt and uncertainty which painfully interferes with the old certainty, and lessens men's zeal, often, in benevolent work, and casts over many minds the sad bewilderment of unwelcome doubts. For, though some men run eagerly into skepticism, no deep nature can be in an unbelieving and irreligious frame of mind and not suffer.

I remark, then,

1. The origin of man may modify many notions; but whatever theory prevails at last, there are two points which will not be touched—and these are points which are vital and decisive: first, that man has come upon the earth by a divine method, whatever that method may be; and secondly, that whenever the facts of that method are finally settled, they will be in harmony with the whole moral system of the world. There *is* a moral system, and there is a superior nature, that qualify the views which relate to the nature and development of man. These are disclosed without question; and they will circle into sympathy and harmony with the superior truths which we already know. But, indeed, in so far as our duties are concerned, we are far more interested in knowing *what* man is, than in knowing how he came to be what he is. It is not

uninteresting to me to know how my son reached home for the festivities of Thanksgiving, or of the Holidays; but it is far more interesting to me to know that he is there, than to know by what road he came. It may be of a good deal of interest to know how some unknown benefactor has liquidated the debt that seemed likely to sweep away your prosperity; but it is a great deal more to the point to know that the mortgage is paid or lifted, if you never in the world know how it came to be done.

It is for us to know what man is; of what he is susceptible. He is here. He exists. He may be studied in his present condition. He may be studied in all his possibilities. These are questions of more importance than to know the road which he took to get here, or the influences which operated to bring him here.

And yet there is no natural incongruity between these two themes. There ought not to be, and ultimately there will not be, any dissensions between true faith, true religion, and a true acquaintance with the natural globe. At the present state of the world's development, there is this infelicity, that they do not work in harmony together; but I hope that by and by it will be found that there is no essential discrepancy between them. For one, I am a patient waiter in regard to the question, How did man come to the state in which he now is? I am not in haste to accept the deductions of science. I am not in a spirit to reject them. I am waiting for light. I do not undertake to prophesy. I merely say that I am bound, on every question, to receive light, come from what quarter it may. I am glad to say that my faith is such that I am not afraid of light, from whatever source. And in regard to the origin of the human family, let men soberly, deliberately, and by scientific processes, investigate. And let none hinder them, nor refuse to receive, on due ground, the real truth. For the truth is better to us than anything else can be. I am a patient waiter for the settlement of that question.

But as to the present condition of the human family, which is the most important question, I am very clear and confident. The race of man is in such a sense one as to be the subject of the same rights and the same duties. And the same hopeful development belongs to the possibility of their future. The whole race, and all its parts, are heirs alike of the same moral benefits which came from Jesus Christ.

Men are one in general structure—physical, intellectual, moral, social, and civil. Men are substantially one in this, that all the great elements of nature stand related to them alike. Men are one in that all spiritual elements fit them really alike. Whatever may

be these questions as to how they came, whatever may be these questions of antiquity and ethnology, the question of the future is not embarrassed nor perplexed by them. If there were tenfold more ethnological diversity than any one pretends, it would be unimportant by the side of moral, social, and civil unity. I do not care if one man came from monkeys, another from alligators, and another from lizards, and another from anything you please. If I find that, having come, they are amenable to the same processes of reasoning and to the same styles of education and development; if I can mold and turn them alike, I do not care where they started from. That is comparatively unimportant. Although the diversity of origin is frequently employed to distract, yet this very moral unity, this substantial identity of structure, reaches back and disarms discrepancy of theological investigation. All skeptical tendencies are overcome if we recognize the fact that all men—Mongols, Caucasians, Ethiopians, and Malayans—are essentially alike. When that question is once settled, all the important questions are settled.

Consider, however, some of these alleged diversities, as over against the greater moral unities. The physical diversity of the race-stocks on the earth is not such as to impair the argument for substantial unity. There is the same plane existing throughout all nations. We hear a great deal about the ethmoid bones, and the length of the heel, and the curvature of the chin, and the style of the hair, and all these little incidental matters. But what would be thought if we should argue in the same way in respect to military organizations, and should take the jacket of the sailor as over against the coat of the soldier; and the snub-plume of the artillery as over against the feather of the other arm of the service? What would be thought if you should pick out little tit-bit things here and there and urge them against the substantial unity of the army to which all these belong. And, without going into any detail, how absurd it is to speak of the anatomical structure of man to show that the races are substantially different and divisible! There is precisely the same *plan* throughout the earth, of bone, of nerve, of artery, of structure, of generation, of gestation, of nutrition, of increment, and of decrement. These things are substantially the same in one race that they are in the others, whether it be African, or Asiatic, or Anglo-Saxon, or Norman, or Dane. The great functions of the human system are exactly the same, and the brain does its work in the same manner in some men as in others, whether they be on a low or a high plane. The liver, the heart, the stomach, the spleen, and every part of the body are the same in all. The organs of the race are same. If it were true that the African had his heart in his liver, that would be a pretty

tough argument; but does it make any difference to me if the hair is kinked? The African's bone is the same as yours is; and his marrow is the same as yours is. And though there is a slight variation between races, the surgeon, the nurse, the dietitian, would treat all nations of the earth as though there were simply minor differences between them. There are no greater differences between nations than between individuals of the same nation; and they must be all treated alike.

It is assumed in anatomy and physiology and hygienics that the whole race on earth are substantially framed on one plan, according to a single idea. And the same functions, the same morbific influences, everything concerning mankind, are pronounced by physiology, by philosophy, and by religion, to be the same in one nation as in another. And yet men read skeptical treatises; men are influenced by servile notions which warp and bias, not simply their moral sense, but apparently their physiological sense also.

You hear men talking on shipboard, and in the cars, and on the street, and in the store, like garrulous know-nothings, and saying, "Look at the flat nose of the African. Do you suppose that that is the same creature that he is who has a Grecian nose?" Well, is not the sense of smell the same in the African that it is in anybody else? Does it make any great difference whether the organ of smell is flat or sharp? Everywhere the nose is substantially the same organ, created in the same way, for the same purposes, and acted upon by the same agents in the same manner. The variation of superficial form does not touch the question of unity of function, and unity of structure—the combined function in all the races of the globe.

The races of men are also alike, are in unity, are one, in the things which thoroughly set them off from the lower animal kingdom, and draw a sharp line of demarcation between the brute creation and the human race.

There is a vast difference between one part of the human family and another, but I do not know that it is greater than the difference which exists in a single household. In the same family we find one child blazing with the genius of imagination, and foretokens and forelookings of this radiant faculty, and another child squarely practical, without a spark of imagination. In the same family we find one child as full of song as the spring day is with all the birds in the woods, and another as dumb as though only turtles lived. One child shall be clear in practical matters, and stupid in ethical; and another child shall be clear in ethical matters, and stupid in practical. One shall have extraordinary intelligence, and another

shall be in the twilight of insanity or idiocy. And does anybody say that the family is not a unit because children of the same parents are different? There are no diversities between the races of the world on the great scale more extreme than those which are often found in the family on the small scale.

Unquestionably the brute animals have reason; but it is very limited. It is not coherent. It is not susceptible of very much elongation. And all the races of men differ from them in having a mind that is complex, not running to single things, but competent to look into all things. They have a reason that is coherent. They have the power, under suitable instruction, of developing observation or logical reasoning.

And this reasoning power of man is not only concurrent, but is prolongable. It is educable. It is susceptible of being drawn out.

It is not so with the lower animals. You can carry the horse along a very little way in education, and then he stops, and all the rest is trick. You can make a learned pig pick out letters and cards; but it is all trick: it is not intelligence. Some lower animals are so far susceptible of education as to be able to learn to do certain things; but the process is not one of thought or of reasoning. Doubtless there is a reasoning process in the case of birds, and of the dog, and the elephant, and the horse. Though the dog is susceptible of a certain degree of education, you never can carry him beyond a very narrow margin. You can not civilize them, and bring them up to a state of higher development. Though there is a small expansion possible in the higher class of animals, the elasticity is very slight.

It is different with men. Even with the lowest men it is different. The moment you strike humanity, where men burrow in the ground, and eat snails and roots, and live in caves, or trunks of trees, you find this capacity of development. If you take the greatest savages and put them in better physical relations, and in better moral conditions, they show that they belong to the universal race of men. The great mark of unity and similarity throughout the globe is in this, that although a man may be slow and tardy in learning, he is susceptible of knowledge, and you can carry him on and up from generation to generation, to a point where education is easier, and development is higher. And it is found that through education and development there comes a stock that is highly educated and educable. This is the strong mark of the unity of the race.

Another peculiarity which marks man off from the lower animal kingdom, and which belongs strikingly to him, is the sense of the beautiful. There is no proof that this exists to any considerable de-

gree in the animal kingdom. It used to be said that it did not exist there at all. I thought it did not. There is, perhaps, some faint and blind sense of beauty among some animal creatures ; but what it may be no man can tell. It is too rude and low, it is too far beneath us, for us to discern it. For it is as hard for one to understand below himself, as it is for him to understand above himself. But that quality belongs to the human race. And education developes it and regulates it. Education trains, but does not create, the sense of beauty. And this is a very strong point. If you go to the Indians, you find that they are more intensely moved by the beautiful than we are. You can appeal to their sense of beauty by beads, and pictures, and ten thousand adornments. And although this sense in some is rude, and less educated, and less refined, it exists there. And it is peculiar to the whole human family. Everywhere there is the recognition of it, and the power to grow in it.

Still more striking is that which many ascetics think is unworthy of men, but which is one of the most distinguishable traits of humanity—the perception of wit and humor—that peculiarity which produces an exquisite sense of pleasure and laughter. Man is the only laughing animal on the globe. All races are united in that. Man laughs, and nothing below him does. All men have a sense of humor, and none of the lower animals manifest any such sense. If any animal does, it is the dog ; but if he has it he cannot give any hint of it. I have sometimes fancied, as I have sat and seen two dogs playing together, when one watched the other, and came around him slyly, and outwitted him, that I did discern a slight trace of humor in his eye ; but I never saw a dog that was not sober. And if sobriety is a great grace, then dogs beat the soberest man that ever lived on the earth. But man would be impoverished in a respect in which he cannot afford to be poor, if the trait of humor, and wit, and mirth, were taken away from him. It is a bounty and a benefaction of God to man. It is one of those elements which seems almost impossible to be developed from below, according to any scheme. It would seem rather to be one of those qualities which, when man has developed to a certain point, comes down from above, he receiving it from the other direction.

This pecularity is not confined to civilized men, or to men of any stock on earth. It belongs to the Asiatic, to the African, to the European, to the descendents of the American forests ; and it belongs as really to one as to the others, though in different degrees.

So, too, moral sense is common to all. I do not mean that conscience is a divine interpreter ; for I do not believe there is any such conscience as that. I believe that conscience is precisely like any

any other emotion. It determines what is right and wrong by what the understanding says is right or wrong. Conscience is an emotion that acts concurrently with intellect, and then gives force to that which the intellect judges to be right or wrong. And it gives pleasure or pain, according to the nature of that which is selected as right or wrong.

This sentiment of conscience, acting concurrently with the understanding, belongs to the whole human family. Where men believe in killing their fathers and mothers, and where they believe in killing their new-born children, offering them up to the Ganges or to crocodiles, they have a moral sense, certainly. I do not undertake to say that it does not act according to a grossly imperfect standard; I do not undertake to say that it is exercised according to the best light; but when they do offer their parents, their children or themselves up to destruction, they think it is right; though their understanding is darkened, and they are misguided.

If you erect a false light on the shore, and the pilot steers right toward it, and wrecks his vessel, he thinks he is right. He does not make shipwreck because he intends to, but because the false light is erected on the shore. Men steer for such lights as they have; and if those lights are false, they will suffer shipwreck. Their intention is generally to go by best light they have.

This moral sense is common to all men—to the brute savage, as well as to the civilized man. It is the foundation of our life. What prospect could there be of doing good to any race of men if they had not the rudiments of moral sense? But the rudiments are in every race; and so there is encouragement. It is common. All men are alike in this regard. But the education of this trait is what we must additionally give.

I have already spoken of another point—educability. The whole human race stand together, and are at one, in this, but they are susceptible of education and of growth in their moral, intellectual and social nature—so much so as to make it worth the while of each nation, for their sake and for the sake of all who are contiguous to them, for the sake not only of themselves and neighboring nations but of the whole world, that influences should be brought to bear to extirpate ignorance and the mischief that it works. It is the world's interest to-day that there should be no savages and no barbarians. It is the interest of commerce and art and science, it is the interest of civility, it is the interest of good government, it is the interest of humane and sympathetic feeling, that every nation on the earth should have brought to bear upon it those influences which shall

develop its people, and lift them up to a higher plane. For, what swamps are to the neighboring territory, generating miasm, that barbarous people are to the civility of the globe, infecting it with poisonous influences.

The whole world is susceptible of sympathetic understanding, of coöperation, and of like social conditions. It would be impossible to herd together in a happy family all the different races of animals. You can make a happy family if you will pare their nails, and extract their teeth, and stupify them. You can make a happy family by taking away from them all their original peculiarities. But only so can you do it. And by a process of developing moral and social influences you can bring men of different race-stocks together, and organize them into communities, so that they shall understand each other, and coöperate with each other, and work together, and carry forward industry, and promote happiness. But these things would not be possible if races were so diverse as men would have us believe. The unity of the race is shown more in these respects than it could be by physical configuration.

The differences among men are conspicuous as you go toward the lower elements of their existence. And as you rise from mere material structure, from animal forth-puttings of life, from simple lower developments—as you go up toward civilization, you shall find that one after another the nations which come to themselves, and which really have a full and perfect development, are more like each other. The resemblance grows stronger as you go higher in moral, intellectual, social and civil elements. I think that the longer race-stocks live together, the more plain it is that they are miscible—that they are capable of being brought under the same influences and the same government; and that they can have the same unfolding, and the same destiny.

Whatever, therefore, you may say in regard to the strictly technical, physiological argument, when you come to look more largely at the race of man as it exists on the face of the globe to-day, it seems to me the argument ought to satisfy any reasonable mind that while there may be specific differences between men, they go but a very short way, and do not separate race-stock from race-stock, so but that they are subject to the same necessities, governable by the same laws, heirs of the same moral aspirations and the same destinies, and developed and made hopeful by the same influences.

That is unity enough. We do not want identity. We want congruity. We want a basis for fellowship and sympathy. That is enough, and that exists.

These thoughts are made emphatic by that undesigned tendency to unity which the growth of the world's affairs is producing. And this tendency cannot be suspected of being founded on a theory, as it is scarcely recognized yet. But the world, amid all its clashings and combative tendencies is working toward unity of feeling, and toward sympathy. It is of itself quite independent of the preaching of the principles of Christianity, by great world-causes, working toward brotherhood.

The economic and scientific developments of our age are working alike for all the nations; and most for the lowest. We talk about the benefits which the economy of science is introducing into the community. How much more wealth now can do for the rich than it could! How much more now men can untie the benefits of civilization, whose lot is cast in a fortunate sphere! But we are not apt to think, what is true, that those who need the most—the bottom of society—experience the most benefit from these developments. It is the common man, the poor man, the working man, who is most blessed by the inventions of the age in which we live, which are carrying out their benefits to the whole human family. It is uniting them all in a common benefit.

Great mechanical and commercial improvements are bringing the whole world together. The world is not so big as it was—though it is a great deal larger, morally. We know very well that the influences which are generated in a neighborhood soon spend themselves; that they do not go far from that neighborhood. We know that the thoughts and feelings which exist in one nation very seldom overlap that nation. We know that the ideas of France are French ideas, and that the ideas of Spain, so far as she has any, are Spanish ideas; they are torpid; they are almost like the coral; they have received a fixed form. They have lost their life, but the form remains. And so you find that Italian ideas, or Greek ideas, o Turkish ideas, are peculiar to the people with whom they originate. You find that in every nation, almost, there is a certain style of thought which belongs to that nation alone.

But now the tendency of things is to break down these local influences; and the Turk is borrowing civilization from the European; and the European, at last, is bringing some threads of knowledge from Chinamen and the Japanese; and they are gathering something from us. We are so proud that we are not willing to admit their superiority; but now we are coming to understand that there were people who existed and knew something before we were born. And we are borrowing something from these sources.

Mountains were once effectual separations. They no longer

divide. When the hand of science burned through the Alps, it was a sign for the world; and God said, "No more let the mountains be a barrier." Mountains went down at that touch, and rivers changed their courses, or were easily bridged or ferried. And there are no longer barriers between nations. Ideas are physical things, and rise higher than the highest mountains; and overleap all obstacles. Oceans are nothing now, since we have thrown a nerve across them; and Europe speaks instantaneously to America. Oceans are gone, or exist only as a means of communication to bring the nations together. Now it is coming to pass that when an important event happens in any locality, it throws its influence round and round the globe. If there be an earthquake on the western coast of South America, it is known all over the world before the wave westward reaches the Sandwich Islands. Once, events happening in Europe died long before they got far beyond its bounds; but now nothing important happens in any part of the globe that the whole world does not at once receive more or less of the influence or knowledge of it.

And these things are but the beginning of what is to come. They are but hints of what we may anticipate. There is going to be more and more progress in these directions. What with intercommunication, and travel, and the multiplying of knowledge, and the introduction of various means of education, it is becoming easier to-day to reach the different parts of the world than it was a few years ago to reach the island of Great Britain. It is easier to-day to send the substantial facts occurring in the community over this whole continent, than when I was a boy it was to send the news of an election through the little state of Connecticut. The world is no longer a hundred provinces. Its different parts are coming together sympathetically. They are becoming so related that they are like the different parts of the body. As when you touch the head the foot feels it, and the hand feels it, and every other part of the physical organism feels it; so you cannot strike a pass in a mountain and not have it felt somewhere in the economy of the whole nation. The time is coming when you cannot squelch a barbarous horde in Pennsylvania without having it known throughout the country, if not the world. Men are becoming more and more sensitive to that which affects each other. They are coming more and more into unison. The means of transmitting intelligence all over the world are such that the whole globe is coming into the condition of one household.

And shall we at such a time as this, give way to the impression that the human race is a separated, disintegrated, unallied herd of

combative animals—factions in the lower creation? Where are men's hearts and eyes, that they give way to doubt and fear and skepticism in such a time as this?

The church, proposes, as it long has done, to move out on this tide! Oh! the sad history of the church! If men who have come together with a desire to do good, and to go right, have made so poor a voyage, what has been the voyage of the human race and the world? There has been human government stumbling, and overlaying and smothering the divine government. The exterior church has made a great many mistakes. The principle of divine association—that is divine enough; but the church itself has been anything but divine in this world. It has been human all through, from beginning to end—intensely human. Its only apology and excuse for its mistakes has been that it was human, and so out of balance, mistakes and trials belonging to common humanity.

But there never has been a time when the church did not set her face to this one thing—the substantial unity of the human race; and teach that God belonged to all mankind alike. Long before any could believe in it, long before it was an idea of philosophy, or was known in the set realm of commerce, there was this silent testimony, beginning with the few that came out from Jerusalem. Notable among them was Paul, who in Athens thought only of Jesus. The gorgeous temples made no impression on his mind. There was not left with him any thought of the beauty of the statues. He stood and said to the people, "I perceive that you are too superstitious. The unknown God, whose name is on your altars—let me reveal him to you—the God that made the heaven, and made the earth, and made of one blood all nations of the earth, to dwell together, if haply they might feel after him."

There is beauty in unity of physiological or anatomical peculiarities; but what is that compared to the beauty of the unity of men who unite in love and wisdom, and in building up the weal of the present and the glory of the future? Where is there any such unity as that where men unite that they may seek after a common God, and a common heaven, with a common conscience, common understandings, common yearnings, common necessities, and a common destiny?

The unity of the race, standing in these higher moral elements the church has always been looking and praying for.

And now, when we propose to work, let it be on the whole world. And we must trust to the generic influences of institutions, of commerce, and of civic relations. And we must not give place for one hour to faintheartedness. We are to send out the knowledge of

truth and civilization and religion and manhood to the uttermost parts of the earth.

It is thought by some that the spirit of missions is dead. Dead? It does not even sleep. What is the spirit of missions? *Mission* means to send forth—to go out. And when the sun forgets to send forth his light and warmth, and shed summer upon the face of the dying winter, and throw its influence abroad over all the earth, then will divine love in the human heart forget its mission. *Mission* means benevolence; *mission* means brotherhood; *mission* means that spirit which, looking over the earth, recognizes that *God made all mankind of one blood.* And that knowledge it is that is to make us blessed. Let us realize it. Let the world have its legacy, its birthright, at last.

And here it is that I reach out hands to science; though in one point I feel bound to caution the young men and maidens of my church, lest they make the mistake which so many scientific men, and excellent men, have made, of abandoning the faith of their fathers. It is not because I dread or dislike science. I look upon her as God's elect, not yet knowing her own mission. I believe she is destined to regenerate religion itself. I believe that science is speaking to us, and that we are to derive from it a nobler conception of God. I believe that when the old primal revelation which God made in the ribs of the earth, and in the structure of the human race, and which is but imperfectly read—I believe that when this revelation is deciphered, and its hieroglyphics brought out, and it is put alongside of the revelation of God in Christ Jesus, the two revelations will be like the Old Testament and the New Testament. Shining together, and throwing their light into one another, each will give a light better than either of them could alone.

Therefore I say, "All hail!" to the men who search and look after God's footprints. But while I say this, I cannot afford to say to any modern deductions, "Take my faith, and I will give up the God of my fathers, and the faith of my youth." There is nothing which I find in science that can take the place of that faith which I learned in my earlier years, and which I have lived on all my life long. I will take anything which will make it stronger and brighter. I will take all bounties that come from science, or from any other source, which have a tendency to build up my higher and spiritual nature.

I believe the day is coming when the bringing of men together in brotherhood will be a coöperative work on the part of those who are laboring in the fields of science and religion. And that will be

a blessed day to live in, and to labor in. And the work is a blessed one to coöperate in.

This is not a time for any man to turn back from this great work —the greatest of all the things which religion has done. Of all the triumphs of the church, of all her signal victories, I believe that which will stand higher than all others, in the future, will be the work which she has attempted to do for the scattered community. I believe that the work which has been done by the Christian religion for the outcast and outlying populations of the globe will stand in the last day higher and more sovereign than any or every other part of the work of the Christian religion on earth.

Men and brethren, I desire to see a higher spirit of sympathy among us, manifested by all for the whole world. I desire that you may strengthen the hands of those, in every phase of life, who are seeking to accomplish God's work among men. I desire that from day to day, from every lip, may go up the prayer,

"Thy kingdom come, thy will be done, in earth as it is in heaven'

PRAYER BEFORE THE SERMON.

We rejoice, our heavenly Father, that though we cannot perfectly understand thee, our thoughts are directed toward thy love, thy mercy, thy wisdom, thy power, in which thy royalty consists. We shall not understand thee perfectly until we are like unto thee; yet we rejoice that thou wilt be different from our thought only in being better. We know not that wherewith we should purely behold thy nature. We are too selfish, still, to understand that love and that benevolence which are the royalty of thy disposition. We gather the fragments of that which is best, and frame them into the nobility of thy nature and character, and hold it before our thought. Blessed be thy name, we are not left to mold our conception alone by our feeble understanding; but by thy Spirit thou dost enlighten us. Thou dost give fervor to our conception. Thou dost break in upon the dullness of our comprehension with the clearer revelation of the light which is from thy divine nature. And yet, our thought of God is full of human imperfection. When divinely helped, we do as children do when they are helped by their parents, and are children still. When our manhood comes, we shall put away childish things; but until then we walk as seeing Him who is invisible, through a glass darkly. And yet, how manifold is the consolation which we derive even from our imperfect knowledge! How great is the thought of that grace which thou hast disclosed through Jesus Christ our Lord! How hast thou multiplied those witnesses in every age who have lived by faith, and have fought the battle of faith, and overcome their enemies, and triumphed over all things that were against them, and died leaving a testimony of gladness and of glory! And the earth is full, now, of witnesses of thy sovereign power, and of thy wondrous grace. And we rejoice that we do not follow cunningly devised fables. We rejoice at that which is the substance of our faith. Jesus Christ, our Head; Jesus Christ, our Saviour, at the right hand of the throne on high, loving us, and drawing us, by his Spirit,

up, from step to step, toward divine perfectness—this is our faith. And it does not deceive us in dark hours. It is brighter than is the light in light hours. It throws light upon joy itself, to make it more joyful. Who have we in heaven but thee, O Lord Jesus! Who is there on earth that we desire beside thee? How do thy glory and thy goodness rise above all comparison! How are we witnesses, in the secrets of our experience, of thy presence and of thy power! What has been thy sustaining grace to us! When have we, out of the depths of trouble, called upon thy name, and not found thee? Even if thou dost not come as we thought thou wouldst come, yet afterwards we discern that thou hast been there. Though our mind longs to behold thee, and our hands would take hold of thee, and we think we should live according to our outward life with more strength and comfort if but once thou wouldst enter our dwelling and make thyself known to us in the breaking of bread, or in the bestowing of thy peace upon us, yet, not having seen thee, we believe and experience the blessing of our faith. At times we are in darkness, and great trouble, and doubt, and uncertainty, and are baffled, as thy disciples once before were upon the sea; and yet, again and again thou comest to us as thou didst come to them walking in form upon the waves Thou disclosest thyself in darkness and in night, and dost bring gladness and peace. Where thou art, the morning star is. Thou art the bright and morning Star. There can be no darkness with thee. And at midnight thy servants sing songs, and rejoice, though they be in prison. There is liberty in prison to those that love God; and there is joy in sorrow; and there is rest in conflict; and there is victory in defeat; and everywhere there is the bearing about of the dying of the Lord Jesus Christ. We live by faith of his suffering for us.

Where is such friendship as thine? Where is such succor as that which thou dost grant? Where are mercies like those which thy thoughts bring? May we cling to thee more closely with declining years. May thy servants still feel that God is their strength, in the midst of the turmoil of life, while they bear the burden and the heat of the day. May they be valiant and strong upon whose shoulders thou hast placed responsibility. May the young who are entering upon life have that bright hope and that joyful fidelity which go with fealty to Him who is their father's God and their God, and who will never leave them nor forsake them.

We pray, O Lord, that thy blessing may rest upon all the members of this congregation; upon all the households that are represented here; upon the heads of families that are appointed to be teachers of the young.

We pray that every one may have his duty revealed to him. May the light fall upon his path. We pray that hands that are weak may be strengthened, and that hearts that are tempted by doubt may be confirmed. Hear the confessions of those who pour out their heart's sorrows this morning, acknowledging bitterly their short-comings and delinquencies and sins. May they inwardly hear thee saying to them, Go sin no more. May they hear the voice of forgiveness, and know that they are received of God.

We pray that thou wilt hear all those that to-day make mention of thy goodness to them in thanksgiving. May they be able to bring a full cup into the sanctuary, and pray to the God of their salvation. And we beseech of thee that thou wilt hear those that need counsel, and that need light, and that need defense, and that need strength. And we pray that thou wilt do to each one severally as thou seest he needs.

O Lord, our God, we pray that thou wilt grant thy blessing to rest upon all those who are outcast and neglected; upon the ignorant and the wandering; upon those who are over-matched by evil, and cast down; upon the sick and the desolate; upon strangers in a strange land; upon all that are

discouraged; upon those whose staff is broken, and who seem to themselves appointed to the wilderness. And we pray that every one of them may find in thee help. And raise up sympathizing hearts around about them—those that shall be able to succor them, and guide them, and help them.

And we pray that there may be more and more of the Sprit of Christ among men; and that we may recognize that we are members one of another. And we pray that thou wilt bind together this great nation in the bonds of sympathetic brotherhood; and that all causes of offense may be taken away; and all divisions; and all elements of separation. And we pray that more and more the time may come when men shall study the things which make for peace, and the things whereby one may edify another. May not nations look upon each other as savage beasts in the wilderness look one upon another, prepared to fight. Grant that wars may cease. Grant that there may be more and more of real sympathy. Grant that that kingdom in which dwelleth righteousness may sound its trumpet. And beside that, may no other sound of the trumpet be heard upon the earth.

O, let thy day of prediction advance. Unfurl thy banner, Prince of Peace. Come, thou that hast shaken the earth. Thou that hast by wars chastized the nations; thou that hast cleansed the dark crimes of the ages by thy wrath and by thy judgments, let the day of chastizements pass, and bring in the bright and glowing day of peace. And may the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ. And may he rule from the rising of the sun until the going down of the same. And to the Father, the Son, and the Spirit, shall be praises evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thy blessing may rest upon us, and upon all thy truth. Grant that we may know how to discern the things that are right, and how to feel sensibility to the things that are noblest and purest and most divine. Lead us from the shadows to those higher grounds where the sun shines still. Lead us above all the things that torment and distract and distress. Give us a clear and steadfast look into the spiritual realm where truth is not partial: where it exists in its own full form; where yet one day we shall discern it, and not, as now, grope for it, and see it but as through a glass darkly. Bless us in the singing of thy praise once more. Go home with us, and prepare us for the experiences of this life, and for the heavenly life, through riches of grace in Christ Jesus. *Amen.*

ROCKWOOD'S

NEW PHOTOGRAPHIC AND ART GALLERY,

845 BROADWAY, NEW YORK.

The Public are respectfully invited to pay a visit of inspection to our new and extensive Photographic Establishment, some of the advantages of which we beg leave to enumerate: AN ELEGANT RECEPTION ROOM, approached by *one easy stair-case* from Broadway. SEPARATE SKY-LIGHTS; hence no vexatious delays to sitters. A NEW NORTH LIGHT for our "STUDIO EFFECTS." INSTANTANEOUS SOUTH LIGHT FOR CHILDREN.

The above, with other novelties, unite to make a complete and convenient Photographic Gallery.

GEO. G. ROCKWOOD,

845 Broadway.

SPECIALTY: Copies of Old Pictures.—Are you aware that a *Carte de Visite Photograph can be successfully copied to a Life-Sized Portrait?* Many persons possess, in old, fading Daguerreotypes, &c., valued likenesses of deceased or absent friends. These pictures can be successfully copied to **life size,** and made permanent by Photography. To this branch of our art we have given the most conscientious and careful attention, knowing that a successful picture is beyond all price, and that a bad picture is the most valueless of all poor property.

☞ *Card Photographs of Mr. Beecher, by mail, 25 cts.*

THE LADY Elgin Watch (one of the best ladies' Watches now made, in heavy 14 and 18 karat solid gold cases, less than any other house in the United States. Ask your jeweler the price of the Lady Elgin in such cases, then send for my catalogue and note the difference. Sent C. O. D.; privilege to examine.

F. J. NASH
712 Broadway.

"Worthy of the fullest confidence."—*Christian Advocate.*

"All that Mr. Nash says may be depended upon."—*Christian at Work.*

"Certainly cheap, and the quality reliable."—*Christian Intelligencer.*

COLTON

Dental Association

Originated the Anæsthetic use of nitrous oxide gas, administer it by means of a very simple, yet nicely contrived valve mouth-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute.

NEW AND GOOD BOOKS

MINES AND MINING of the Rocky Mountains, the Inland Basin, and the Pacific Slope; Comprising Treatises on Mining Law Mineral Deposits, Machinery and Metallurgical Processes. By ROSSITER W. RAYMOND, Ph.D. 800 pages 8vo, extra cloth. Price, $4.50. 1871.)

THE TROTTING-HORSE OF AMERICA. How to Train and Drive him. With Reminiscences of the Trotting Turf. By HIRAM WOODRUFF. 12mo, 412 pp. With steel-plate portrait. Ex. cloth, $2.25; half calf, $4.

PRINCIPLES OF DOMESTIC SCIENCE. By CATHARINE E. BEECHER and HARRIET BEECHER STOWE. 12mo, 390 pages; profusely illustrated. Price, $2.

CHRISTIAN HEART-SONGS. A Collection of Choruses, Quartets, and Set Pieces, etc. By JOHN ZUNDEL. 8vo, 160 pp. Boards $1; cloth, $1.25.

LECTURE-ROOM TALKS. By HENRY WARD BEECHER. 12mo, extra cloth, with steel portrait. Price, $2.

OUR SEVEN CHURCHES. Eight Lectures by THOMAS K. BEECHER. 16mo. Paper, 50 cents; extra cloth, $1; cloth gilt, $1.25.

H. W. BEECHER'S SERMONS. First, Second, Third, and Fourth Series, uniformly bound. Octavo vols., about 450 pp. each. Single volumes, each complete, $2.50.

☞ The above books for sale by all Booksellers, or sent free by mail, on receipt of price.

J. B. FORD & CO., Publishers,
27 Park Place,

A PROFITABLE BUSINESS!

Intelligent, active men or women, young or old, can have pleasant *and largely paying employment* by taking an Agency for any town in the United States, for

Henry Ward Beecher's

LIFE OF

JESUS THE CHRIST.

Prospectus books are now ready, and territory will be awarded to **reliable Agents** *on early application.* Terms liberal. Apply to

J. B. FORD & CO.,

27 Park Place, N. Y.;
11 Bromfield St., Boston, Mass.
or, 170 State St., Chicago, Ill.

ELASTIC SPONGE.

CHURCH CUSHIONS,

MATTRESSES, PILLOWS, &c., &c,

Adopted by over 200 Churches.

The most Durable, Economical, and Cleanest.

NO PACKING---NO MOTHS---NO DUST.

Price List and Samples of Cushions sent free on application to

WM. R. HORTON & SON,

Successors to AMERICAN PATENT SPONGE COMPANY,

Opp. St. Nicholas Hotel, **524 Broadway, New York.**

Application for Advertisements should be made to HENRY BARTLETT, No. 27